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for forty days and the behavior of the priests accompanying him was unmentionable. One day the priests went to a restaurant called Yatsugashira and held a wild party calling in many entertainers. The person acting as a guard for the priests was too dumbfounded to interfere and when the bill, which amounted to a considerable sum, was brought, he showed it to the priests. The priests then flew into a rage saying that that was no way to treat them and threatening to go to the chief civil authority about the matter. Then Shiratori Shinjiro, a man of experience, who had been there since the days of the Bakufu administration appeared on the scene and told them there was no reason why they should not pay the bill since it affected the virtue of their holy position. The priests had nothing more to say. On the day of their departure when a lunch was served them at Nanaehama, one of the priests, complaining that the rice was cold, returned to Hakodate, demanded gold and is said to have then spent the night at a restaurant.[44]

Against this tale, however, must be balanced such tales of successful mission work as are found in *Ezo Kōran* [Perspective of Ezo] which is concerned with the activities of the Zenkōji temple—the most successful of the three temples.[45]

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We may conclude then that the effect, if any, of Buddhist missionary work, was limited to a small area and that it was superficial with slight spiritual impact on the life of the Ezo. Aside from Buddhist temples, the Bakufu also set up a number of shrines in order to control native religious life. Various gods were enshrined near the *Unjōya* during the pre-Bakufu period and some of these gods were harmonized with the ways of the Ezo. When the Bakufu took over, Hachiman [the War God] was enshrined at each *Kaishō*.[46] It is especially interesting to note that Kondō Juzo established a shrine for Yoshitsune. Kondō may have believed the legend that Minamoto Yoshitsune crossed to Ezo and was later worshipped by the natives.[47] He

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[44] Onōdera Ken, *Ezo Kikan* [Wonders of Ezo] Suppl. Vol.

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[45] "A priest of high virtue was recently selected, upon order from the Bakufu, from among the priests of the Shibazōjōji temple, to become the head of the Zenkōji temple at Usu. Upon arrival in Ezo, this priest worked diligently in an effort to teach Buddhist prayers to the natives. However, none of the Ezo obliged because they could not understand these prayers. The priest, therefore, taking advantage of the fact that the Ezo were fond of sake, distilled unrefined sake and informed the natives that anyone saying the prayers would be given a free treat. Thus the natives, wishing to drink sake, began to say their prayers. In later years it became understood among the Ezo that to go to the temple for prayers was tantamount to going for a free drink and the temple was crowded to its capacity with natives, who, for the sake of the treat, were chanting prayers."

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[46] "It is expected that one Hachiman shrine will be established at each *Basho* supported by the Bakufu." Ezochi otorishimari narabi ni. . ., in *Kyumei Kōki*, Suppl. 1, *SHS* 5: 559.

[47] The legend that Minamoto no Yoshitsune did not meet his death at Koromogawa but managed to escape to Ezo where he was held in great honor is invariably found in any publication pertaining to Ezo such as *Ezo Ki*, *Hokkai Zuihitsu*, *Ezo Kiji*, *Ezo Shi*, etc., and by the time of the first period of direct administration by the Bakufu, it had become an unquestionable legend. Kondō Juzo believed in this legend as

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